

## *American Baptist* **Quarterly** Editor on **Religious Dissent and** **Democracy**

Curtis W. Freeman, an editor of *American Baptist Quarterly* who also serves as Research Professor of Theology and Director of the Baptist House of Studies at Duke Divinity School, has recently published another book with Baylor University Press. Freeman's previous publications include *A Company of Women Preachers: Baptist Prophetesses in Seventeenth-Century England* and *Contesting Catholicity: Theology for Other Baptists*. ABHS Executive Director Priscilla Eppinger asked Freeman about his latest book, *Undomesticated Dissent: Democracy and the Public Virtue of Religious Nonconformity*.

**PE:** Your book focuses on three well-known figures from 17<sup>th</sup> to 19<sup>th</sup>-century England. What do John Bunyan, Daniel Defoe, and William Blake have in common?

**CWF:** All three are memorialized together in the central courtyard of Bunhill Fields, the nonconformist cemetery on the north end of London. Of the over 120,000 buried in that space, these three were especially remembered. All three made significant literary contributions. Bunyan and Defoe have the distinction of producing the two most printed books in English: *The Pilgrim's Progress* and *Robinson Crusoe*. Though obscure in his own lifetime, Blake became recognized as one of the most creative literary and

(Continued on page 2)

## Join the Historical Society and Become a Time Traveler

The American Baptist Historical Society has developed a new membership program with a variety of benefits to members. Benefits offered at different levels include a discount on research-by-mail, a pair of tickets to an invitation-only dinner prior to the annual lecture, and a private, behind-the-scenes tour of the archives.

One of the exciting new benefits available to



ABHS members joining with a donation of at least \$51 is participation in the *Time Travelers* program.

*Time Travelers* is a reciprocal membership program for historical museums, sites, and societies throughout the United States created by the Missouri History Museum in 1998. Currently, the *Time Travelers* program includes over 300 organizations in more than 40 states across the country. Members of these organizations can receive a variety of benefits and privileges, such as free admission, gift shop discounts, and more. A list of member organizations can be found at [timetravelers.mohistory.org](http://timetravelers.mohistory.org). ABHS recently joined the Time Traveler's network.

Members of ABHS at the Henry Lyman Morehouse Circle or higher can become Time Travelers. Join the Historical Society by sending in the form on page 7. ABHS memberships are good for the calendar year; memberships beginning in the final two months of 2017 will be good through 2018.

## Dissent

(Continued from page 1)

artistic minds of the 19<sup>th</sup> century. His epic poem *Jerusalem* is now regarded as a classic. But beyond the physical proximity of their mortal remains and literary contributions, all three are products of the tradition of English Protestant dissent. Over the years their works have been popularized in ways that have severed these stories from the tradition of religious dissent. I have tried to tell the stories again with attention to the dissenting tradition that produced them, and which, as I seek to show, still lives on through them. I see all three stories as testaments of dissent.

**PE:** What is “undomesticated” about dissent? What was the significance of being a dissenter in England?

**CWF:** England has an established church, which is one reason why it’s called “The Church of England.” Its official theology is stated in the Thirty-Nine Articles and its authorized liturgy is prescribed by *The Book of Common Prayer*. Any person or group whose *religious* beliefs and practices differed from these approved statements was classified as a “nonconformist,” or simply a “dissenter.” There were a wide range

of dissenting groups from Presbyterians on the right flank to Quakers on the left with Baptists and Congregationalists in the middle and more radical movements from Familists and Fifth Monarchists, to Levellers and Diggers, to Ranters and Muggletonians on the fringe. Dissenters diverged widely in theological outlook, often within the same group, but they all shared a common bond as minorities who were first persecuted and later tolerated by the dominant majority in the established church. The privilege of establishment carried with it a union of church and state, civil and ecclesial, sacred and profane. The King or Queen was held to be the head of the Church, the defender of the faith, and bishops in the Church were members of the House of Lords. This church-state union created the terms for the English empire. Dissenters were regarded as dangerous, like wild animals. Yet if domesticated, they could prove useful in providing the workforce to keep the empire going. So dissenters were legally prohibited from attending university, holding public office, and serving in the military. This lasted until the 1820s. Some dissenters yielded to this state-church strategy of domestication, but others resisted. Bunyan, Defoe, and Blake represent three examples of how dissenters refused to give in, and remained undomesticated in their dissent.

**PE:** You categorize different types of dissent, yet call them all “religiously-motivated.” What makes economic, social, or radical dissent “religious”?

**CWF:** This is an important question, and until I got pretty far into the research it wasn’t clear to me that the origin of modern democracy is religious dissent, and in particular what I call “the apocalyptic imagination.” Too often this outlook is labeled as “chiliastic,” “millenarian,” or “otherworldly,” and the perspectives of those so motivated are dismissed as wild speculations of over-heated brains, producing more heat than light. I challenge that claim by showing the constructive connections between eschatology and politics in the history of dissent. It is the apocalyptic imagination that provides dissenters with a subversive social vision and strengthens their conviction to resist the powers of

### *Primary Source*

is published quarterly by the  
American Baptist Historical Society

Priscilla E. Eppinger, Executive Director

Jill Sweetapple, Archivist

Jan Winfield, Office Manager

Kay Eland, Financial and Subscription Secretary

**Website:** [www.ABHSarchives.org](http://www.ABHSarchives.org)

**For Research appointments, donations to collections, reference desk, general questions:**

(678) 547-6680 or [ABHSoffice@ABHSarchives.org](mailto:ABHSoffice@ABHSarchives.org)

**For ABHS memberships, American Baptist**

**Quarterly subscription:** (610) 768-2269 or

[Kay.Eland@abc-usa.org](mailto:Kay.Eland@abc-usa.org)

**Postal Address:** ABHS, Mercer University, 3001

Mercer University Drive, Atlanta, GA 30341

**Location:** 2930 Flowers Road South,

Suite 150, Atlanta, GA 30341

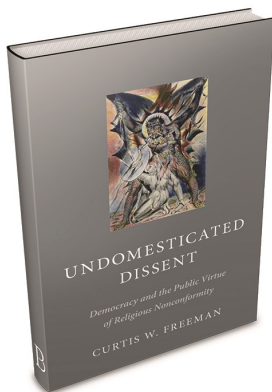
domestication. Yet even though the apocalyptic imagination can be a generative source of democracy, its eschatological vision can also provide an energetic force for anarchy. So the story of religious dissent is both cautionary and instructive.

**PE:** In what ways are non-conformist traditions relevant for a contemporary setting?

**CWF:** I hope that readers will be particularly attentive to the differing ways in which Bunyan, Defoe, and Blake reconceived their theological accounts of political nonconformity for new contexts, as well as asking how such a vision might serve as a resource for contemporary Christianity. All three used different strategies of resistance: Bunyan, a slumbering dissent that conceived of the resistance as the struggle of the soul, Defoe, a prosperous dissent that made use of social, political, and especially economic modes of resistance, and Blake imagined the world apocalyptically as coming to an end and giving rise to a new world. Religious dissent presupposes the ability of religious groups to

*(Continued on page 6)*

from **Baylor University Press**



**CURTIS W. FREEMAN**

“Grips the reader’s interest and provokes thought about Baptist dissenting identity in the modern world”

—PAUL S. FIDDES, University of Oxford

baylorpress.com | Books for good

## Church Anniversaries Sept. – Dec.

We celebrate the faithful ministry of American Baptist Congregations and their pastors! The following churches and pastors recently marked anniversaries:

### 225 Years

First Baptist Church, South Plainfield, NJ; Rev. Jesse Nietzer, pastor

### 200 Years

Clifford Baptist Church in Clifford, PA; Bonnie Resseguie, pastor  
First Baptist Church, Rome, NY; Rev. Cedrick A. Broughton, pastor  
First Baptist Church, Parkersburg, WV; Rev. Dr. Richard McClure, pastor

### 175 Years

Locust Grove Baptist Church, Salem, OH; Robert W. Nobel, Jr., pastor  
Zion Baptist Church, Cincinnati, OH; Rev. James H. Cantrell

### 150 Years

Baptist Church, Ravenswood WV; Rev. Mark Gerstell, pastor  
First Baptist Church, Alpena, MI; Paul Mocerri, pastor

### 125 Years

Bethany Free Baptist Church, Pawtucket, RI; Rev. Nikita McCalister, pastor  
First Baptist Church, Wildwood, NJ; James D. Elliot, pastor  
Calvary Baptist Church, Salt Lake City, UT; France A. Davis, pastor  
Grace Baptist Church, South Norwalk, CT; Rev. Dr. Lindsay E. Curtis, pastor

*(Continued on page 7)*

## Research Snapshot

Dr. Timothy Whelan came to ABHS to research 19th century Baptists like Luther Rice and William Staunton. [Listen to Dr. Whelan](#) talk about his research.





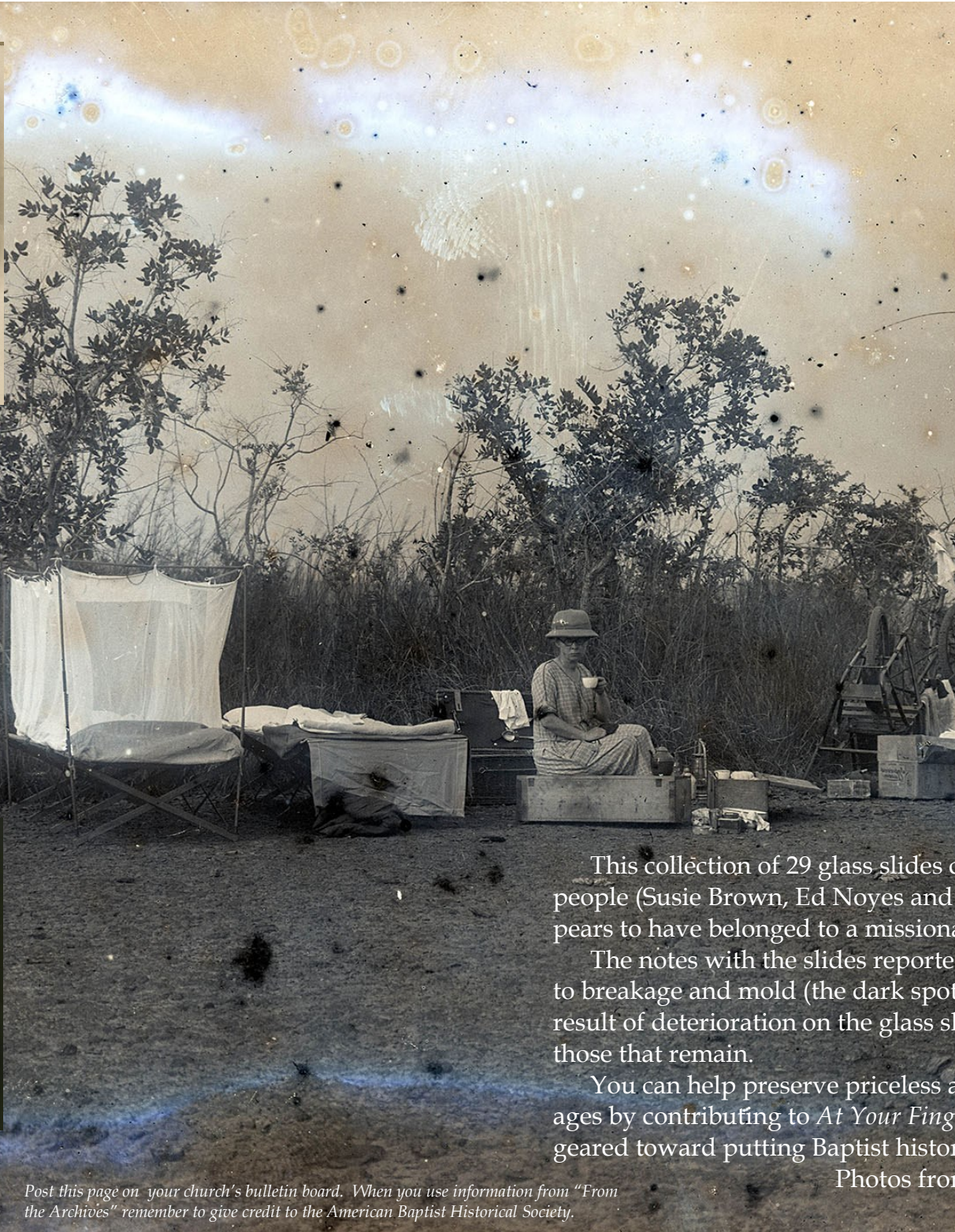
## Glass Slides from a Missionary to Congo



Bain family (BIM Bio File)



Hilda Bain (BIM bio file)



This collection of 29 glass slides of people (Susie Brown, Ed Noyes and others) appears to have belonged to a missionary.

The notes with the slides reported damage to breakage and mold (the dark spots) result of deterioration on the glass slides of those that remain.

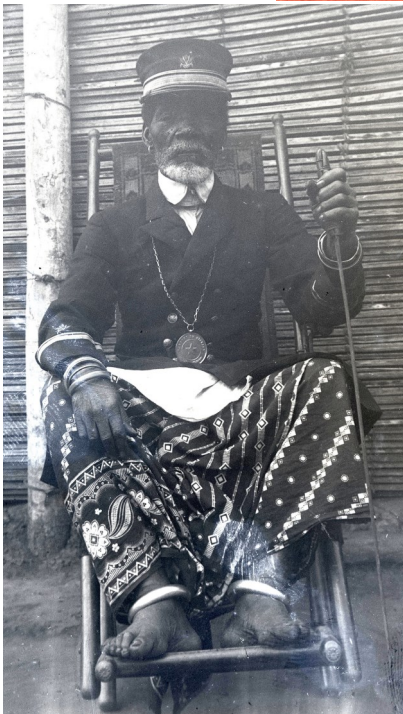
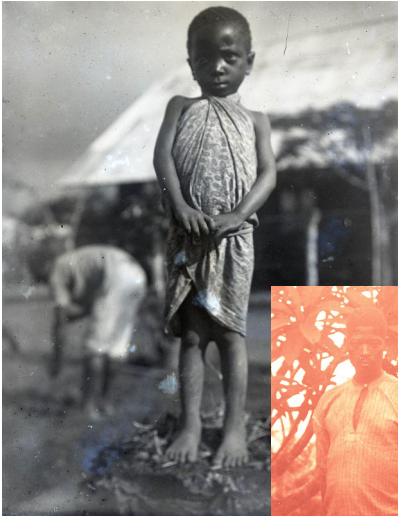
You can help preserve priceless artifacts by contributing to *At Your Fingert*, geared toward putting Baptist history on display.

Photos from

*Post this page on your church's bulletin board. When you use information from "From the Archives" remember to give credit to the American Baptist Historical Society.*



Hilda B. Johnson graduated from the Baptist Missionary Training School in Chicago and sailed for Congo in October 1894. There she married Rev. A.L. Bain, a fellow missionary whom she had known in college in Iowa. The Bains returned to the U.S. in 1920 due to Mr. Bain's health. After his death, Hilda attended medical school, returning to Congo in 1924 and serving in the hospital at Vanga until her retirement in 1936. Hilda Bain died in 1937.



## Join the Historical Society and Become a Time Traveler

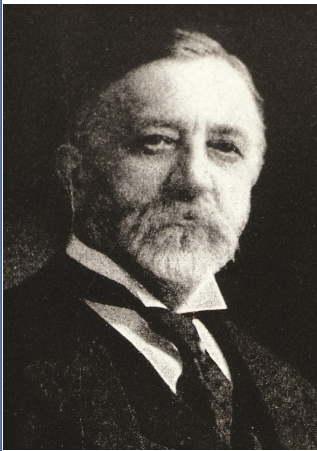
American Baptist Historical Society membership circles are named for some of our significant Baptist forebears. Learn about these honorees in this and upcoming issues of *Primary Source*.

Membership Circles (Memberships are for the calendar year)	Annual Gift of
Ann Hasseltine Judson Circle	\$1-50
<ul style="list-style-type: none"> <li>★ subscription (digital or print) to <i>Primary Source</i></li> </ul>	
Henry Lyman Morehouse Circle	\$51-125
<ul style="list-style-type: none"> <li>★ subscription (digital or print) to <i>Primary Source</i></li> <li>★ participation in "Time Travelers," reciprocal museum/archives program <a href="http://timetravelers.mohistory.org/">http://timetravelers.mohistory.org/</a></li> </ul>	
Louise ("Lulu") Cecilia Fleming Circle	\$126-250
<ul style="list-style-type: none"> <li>★ benefits listed above, plus</li> <li>★ 1 hour of "Research-by-mail" discounted by 50%</li> <li>★ listing as donor in annual report</li> </ul>	
Jitsuo Morikawa Circle	\$251-500
<ul style="list-style-type: none"> <li>★ benefits listed above, plus</li> <li>★ Baptist history publication -- potluck!</li> <li>★ pair of tickets to Biennial breakfast</li> </ul>	
Samuel DeWitt Proctor Circle	\$501-1000
<ul style="list-style-type: none"> <li>★ benefits listed above, plus</li> <li>★ subscription to <i>American Baptist Quarterly</i> discounted by 50%</li> <li>★ pair of tickets to an invitation-only dinner prior to annual lecture</li> </ul>	
Helen Barrett Montgomery Circle	\$1001-5000
<ul style="list-style-type: none"> <li>★ benefits listed above, plus</li> <li>★ private archives tour (subject to staff availability)</li> </ul>	
Samuel Colgate Donors	\$5001 & above
<ul style="list-style-type: none"> <li>★ benefits listed above, plus</li> <li>★ 2 hours free consultation with staff archivist</li> </ul>	
Living Heritage Society	inclusion in estate plan
<ul style="list-style-type: none"> <li>★ inclusion on a special plaque in ABHS Reading Room</li> </ul>	

# Membership Circle: Henry Lyman Morehouse

Henry Lyman Morehouse (1834-1917) was one of the first graduates of Rochester Theological Seminary. He served two pastorates, the first, as a missionary pastor in East Saginaw, Michigan, where he experienced the hardships confronting the pioneer preacher. This knowledge of frontier needs and ways of thinking never left him.

In 1879 Morehouse became Corresponding Secretary of the American Baptist Home Mission Society (1879-1892 and 1902-1917). His 38-year



tenure was broken only by his shifting to the role of Field Secretary for ten years. He reorganized the Society and worked to strengthen state conventions, enabling them to become financially independent. He made an exhaustive study of every part of the home mission field.

Under Morehouse's leadership the Society founded churches and schools in western states and territories, as well as in Puerto Rico, Cuba, El Salvador, Alaska, Mexico, and the Indian and Oklahoma Territories. Churches and schools for Blacks during the post-Reconstruction era were a high priority. "We must, in some way find the money to do it, for we cannot have this little light go out," he is quoted as saying in response to a request for money for a frontier church.

He was an advocate for education, and promoted support for schools such as Bacone College, University of Chicago and the Atlanta

Baptist College and Seminary. In 1913, the latter institution was renamed Morehouse College in his honor. The excellence of the schools for Blacks in the South was due in part to Morehouse's supreme ability as an organizer and administrator.

Against opposition within the denomination, in 1888 Morehouse brought about the organization of the American Baptist Education Society. He was also a key player in starting the denomination's pension plan, the Ministers and Missionaries Benefit Board, in 1911.

Henry Lyman Morehouse truly is a vital part of American Baptist History, especially considering his involvement in the formation of the Northern Baptist Convention (now ABC/USA). ABHS archives houses the administrative records, papers, and addresses from his illustrious career.

---

## Dissent

*(Continued from page 3)*

disagree agreeably, which is no small matter. This recognition of and capacity to live with fundamental religious differences is foundational to the basic political tolerance on which American democracy depends. This robust pluralism left a legacy of religious liberty that operated not merely as the "loser's creed," but rather became a crucial factor in the formation of American democracy and remains essential for its flourishing today. Writing this book has helped me to see that dissent is not disloyalty because democracy depends on dissent and dissent defends democracy.

---

## American Baptist Quarterly Call for Papers

ABQ is the peer-reviewed journal of the American Baptist Historical Society. Both established and emerging scholars are invited to submit papers written from original research. Articles and essays should be between 6,000 and 10,000 words. If you are interested in submitting a paper for one of the upcoming issues, contact the editors Curtis Freeman ([CFreeman@div.duke.edu](mailto:CFreeman@div.duke.edu)) and Laura Levens ([Laura.Levens@bsk.edu](mailto:Laura.Levens@bsk.edu)) as soon as possible.

Upcoming Themes	Submission deadline:
<b>Baptists and the Holocaust;</b> papers on related themes of Christian theology and Israel, Anti-Semitism, Supercessionism, etc. are welcome.	June 1, 2018
<b>The Legacy of Martin Luther King, Jr.</b>	Sept. 1, 2018
<b>Reception of Evangelical Mission in India</b>	Dec. 1, 2018

## Event Video Available

On September 28, former ABC/USA Vice-President Yosh Nakagawa spoke about the significance of American Baptist ministry to Japanese-Americans living in "relocation" camps during World War II. Nakagawa was 10 years old when he and his family were required to move to the Minidoka, Idaho, camp. Jeffrey Haggray, Executive Director of the American Baptist Home Mission Societies, focused on four ways we can keep this type of injustice from happening again.

A video of "Let It Not Happen Again," the ABHS Annual History Lecture, is available for viewing by local churches and discussion groups on the ABHS web site, [ABHSarchives.org](http://ABHSarchives.org).



Jeffrey Haggray, Priscilla Eppinger, Yosh Nakagawa

## Anniversaries

(Continued from page 3)

### 100 Years

Mill Creek Baptist Church, Mill Creek, IN;  
K. Scott Robertson, pastor  
Mount Olive Church Ministries, Hartford, CT;  
Rev. Dion J. Watkins, pastor

### 75 Years

Baptist Church, Madison, IN; Andy Hoskins,  
pastor

### 50 Years

Hope Memorial Baptist Church, Camden, NJ;  
Rev. G. Kent Walmsley, pastor  
Affinity Missionary Baptist Church, Cleveland,  
OH; Rev. Ronald E. Maxwell, pastor

### 25 Years

Imani Baptist Church of Christ, East Orange, NJ;  
Rev. William Derek Lee, pastor

If your church is celebrating a significant anniversary, [request a certificate](#) from ABHS.



## Yes! I/We want to join the American Baptist Historical Society.

Please Print

Name \_\_\_\_\_

Email \_\_\_\_\_

Address \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Telephone \_\_\_\_\_

Birthdate \_\_\_\_\_

Under what name(s) would you like your donation to be acknowledged?  
\_\_\_\_\_

Membership \$ \_\_\_\_\_

American Baptist Quarterly subscription:  
\$50/annually \$ \_\_\_\_\_

Add \$20 for postage to Canada, \$40 to other countries

Additional gift to Endowment \$ \_\_\_\_\_

Additional gift to *At Your Fingertips* Campaign \$ \_\_\_\_\_

Total enclosed \$ \_\_\_\_\_

Make checks payable to ABHS and send to:  
ABHS, P.O. Box 851, Valley Forge, PA 19482-0851.  
To use a credit card go to our website:  
[www.ABHSarchives.org](http://www.ABHSarchives.org).

ABHS is a 501(c)(3) organization; your membership is tax-deductible. *ABQ* subscriptions are not tax-deductible.



Non-Profit  
Organization  
U.S. Postage  
**PAID**  
Southeastern, PA  
Permit No. 167

**PRIMARY SOURCE** 

**American Baptist Historical Society**  
P.O. Box 851  
Valley Forge, PA 19482-0851

**INSIDE:**  
*New book on Dissent  
and Democracy*

## Registration Open for Conference on Rauschenbusch Legacy

“The Legacy of Walter Rauschenbusch” will take place April 9-11, 2018, on Mercer University’s Cecil B. Day Graduate and Professional Campus in Atlanta. This campus is home to the American Baptist Historical Society, which holds the most extensive collection of Rauschenbusch family papers. ABHS is one of the conference sponsors, and will host a reception and display on the first night of the conference.

Conference speakers include Gary Dorrien, Christopher Evans, Andrea Strubind, Roger Prentice, Adam Bond, Wendy Deichmann, and Dominik Gautier.

Register for the conference by downloading a registration form from [ABHSarchives.org](http://ABHSarchives.org). Registration fees increase after “early bird” registration ends on Jan. 1, 2018. Registration closes March 25.

## Our Mission

The American Baptist Historical Society, as a premier religious historical society, advances Baptist identity, promotes historical literacy, and thereby inspires spiritual and social transformation.